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widespread damage and destroying the poblacion stone church. In 1877 Lucas Ege was re-elected capitan.[84] It is obvious that the Eges were a prominent family in the poblacion. Lucas or Francisco Ege were capitans for ten out of a seventeen-year period. In 1877 Lucas Ege began the reconstruction of the stone church. This church was damaged by an earthquake in 1897 and largely destroyed by an earthquake in 1925.

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In 1879 Telesforo Tayko was elected capitan; his political career culminated in his election as a congressman to the national government in Manila during the American period.[85] This is the first mention of the Tayko family which has been active until this day in community affairs, often dominating the political life of the locality.

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In 1887, when Telesforo Tayko was re-elected capitan, a Spanish commissioner, Manuel Bugarin, arrived in Siaton. This year is called pongkol (cut) by Cadiane because of the graft of Bugarin in collecting the taxes.

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[84] With the end of Lucas Ege's term as capitan, he was followed by Antonio Gabriel, nicknamed "Kibotkibot" (probably the same person as Gabriel Kibotkibot, 1861-62); Francisco Ege, who served two consecutive terms (1863-66); Angel Gajonera, nicknamed "Andres" (1867-68); Damasao Ragudo (1869-70); Mariano Galabay, nicknamed "Baho" (1871-72); Francisco Ege, his third term (1873-74); Rosindo Kinamot, nicknamed "Balangka," re-elected (1875-76); and Lucas Ege, second term (1877-78).

[85] After Tayko's election as capitan in 1879 he was followed in office by Andres Ege (1881-82); Damasao Ragudo (1883-84); Angel Gajonera (1885-86); and Telesforo Tayko was re-elected in 1887. In 1889-90 Lucas Ege became capitan for the third time.

to build a new school in the poblacion. He told the people to collect the materials for the building and selected the plaza as the site. The parish priest, Jorje Carcabilla, objected to the erection of the school on land that belonged to the church.

A bitter struggle between the two leaders followed. The quarrel over the school was secondary; the root of the disagreement was the conflict between the parish priest and the commandant over the management of local affairs and the accession of heirs of the Spanish throne. The political rivalries of Spain were carried to the Philippines. Carcabilla was a supporter of the Carlista party and Torres of the Isabelina party who were then quarreling over the accession rights of Isabel and Carlos, King Ferdinand's children.

Gadiane describes the priest as "cruel, like a soldier," but he is an obvious admirer of Torres. The priest emerged victorious in this dispute and classes continued to be held in the old school building. This victory of the parish priest over the commandant of the Guardia Civil indicates the power the priests then wielded in the Philippines.

Zaide writes that the average parish priest during the Spanish period was "virtual ruler of the town."[106]

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[106] Zaide, The Philippines Since the British Invasion, p. 163.

20: Hart E-5 (1951) 1954 OA1 Philippines
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There was hardly a branch of the local government to which the influence of the priest did not extend, directly or indirectly. He was the inspector of primary schools, the town censor, honorary president of all local government committees, a member of the town council, assisted in choosing the local officers (technically without a vote), signed all certificates of election, participated in decisions to build public works, and even had the authority to decide at what hour the town council would assemble.[107] The priests of Siaton parish were not atypical.

175* 872

Gadiane writes of the schooling he received in Siaton poblacion during the latter part of the 19th century.

> Here was the real study. There were many students. You were given three days to learn a lesson. If you did not learn your lesson you were told to lie on your stomach on a bench and you were whipped three times. If you were absent from class the number of days you were absent was doubled and you were whipped this many times.

A great deal of time appears to have been spent in studying Spanish.

> If you did not speak Spanish in the class and outside in the yard we were in danger of being punished if someone reported us. If we were discovered or reported not speaking Spanish we were whipped six times, [i.e., given six lashes]. We had a Spanish

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[107] Report of the Philippine Commission to the President. Washington, D.C., Government Printing Office, I, 1900, pp. 57-8. This report is often called the "Schurman Report" after the head of the Commission, Jacob Gould Schurman. Hereafter cited as Philippine Commission Report, I, 1900.

been living as common-law couples, to baptize and confess the unbaptized and unconfessed, rarely reach as many people in the more isolated barrios as in Caticugan. At least, in one specific case the mission was partly responsible for abandonment of the dulot by a Naga family.

Children of Caticugan can more readily get a formal education than the children of Casala-an or Apoloy. In these northern communities the parents who wish a complete elementary education for their children must make arrangements to room and board them in the poblacion. For the children of Caticugan school is only a short walk from home. The young people of Caticugan have greater access to newspapers and magazines, to the poblacion reading center, and the radio, than the youngfolk of the northern barrios where illiteracy is prevalent.

The barriofolk, particularly the younger generation, are very sensitive about being called "country hicks" by their more sophisticated poblacion friends. For example, one reason why most young people of Caticugan dislike abaca clothing is that the homewoven material is a symbol of a rustic. To the better educated residents of the poblacion the dulot is a "pagan practice" and most of them have no scruples about ridiculing those who practice it. As a result many of the barriofolk are ashamed of the dulot yet not convinced that it is safe to abandon it. Stories of those who have stopped the dulot without any serious consequences are matched by tales of persons who have fallen ill for the same reason.

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members of the family. Two men with the assistance of the man and his son could have done the job. The meal was prepared by the husband while his wife scoured the barrio for items for the post hole ceremony. (See Chapter VIII.) The palihog started around noon and lasted about two hours, although the job took less than an hour; after finishing the men ate and talked. Later several of their wives and children arrived to eat lunch.

In part, the decline of the bolhon and palihog is due to the fact that Caticugan's population has increased relatively to cultivated land. Many fields have been subdivided among heirs; thus the fields became smaller and there was less need for cooperative activities. [178]

Post-war inflation discourages the bolhon and palihog. As a young man said: "The palihog costs too much today. It is cheaper to hire people and pay them wages." The rise in wages has been less than the increase in food costs. One can hire a farm worker in Caticugan today for fifty cents and two meals a day; several decades ago the wage for a day's work was about thirty cents. Prices of corn, rice, pig and cattle have more than tripled.

There are some cooperative activities that tradition perpetuates although hired labor could accomplish the job more cheaply. Prestige and social standing may be gained from holding these activities; this factor was not entirely absent in the motivation for the palihog just described. (See Chapter VII.) Most of the barriofolk of Caticugan, however, consider the cost first in getting help in their fields or to repair or construct dwellings. [554]

51:Hart E-3 (1950-1952)1954 OAI Philippines
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666 of the 'poblacion', thanks to the deep and abiding interest of congressman.. in the welfare and well-being of the community.

A top government official of Negros Oriental province stated in his message printed in one fiesta program that he would be unable to attend the event because:

> I am leaving for Manila soon in the interest and welfare of our province.

The congressman of one of the districts of Negros Oriental praised a local official in his fiesta message, stating he

> (official's name) . . . , is the guiding star that points to me the things needed by this town and hence I can say safely that the improvements and beautification of (the town) . . . is due mostly to the endeavor and sacrifices of our beloved. . . . (official's name).

The former Vice-President of the Philippines in his message printed on one fiesta program urged that the people work together because:

> Communal solidarity is necessary for the success of this affair just as national unity is essential for the growth of a nation. . . . To promote this unity, it is imperative for us to cultivate a community spirit against the factors that cause dissension and disorder among the people—corrupt practices of officials and individuals alike, such as abuse of authority and profiteering practiced by opportunists on the helpless masses. These corruptions can be remedied by the combined efforts on the part of the government authorities and the people.

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554 The fiestas stimulate local commercial activities. All who can afford it, and many who cannot, buy a new dress or a pair of trousers, clothing for the children, get a permanent wave, or purchase large supplies of food for their expected guests. Some Filipinos will borrow money or mortgage their land in order to have the means to entertain properly their visitors during the annual fiesta. So much personal and family prestige is involved that few measures are too drastic for some to maintain the expected level of hospitality: this is particularly true in the *poblacions*. Frugalities of the year, the penny-pinching to make ends meet, the saving for the unknown exigencies of the future, are discarded by many Filipinos for several days of "fun and frolic," of living fully.

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443 To the *poblacions* and *barrios*, even such as Caticugan but less so, come many itinerant vendors selling a variety of wares, normally unavaila-